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Vol. XVIII. No. 17

The Far Horizons

EDWARD W. EVANS

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AN EDITORIAL

At the Crossroads

EDITH LOMBARD SQUIRES

Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

EDUCATOR VIEWS MISSIONS IN INDIA

Dr. Kenyon L. Butterfield, former President of the Massachusetts Agricultural College and also of the Michigan State Agricultural College, has been in India for some months studying the problems of rural education and preparing recommendations for the future. He recently made a comment concerning the current criticism of missionaries, which for directness and timeliness can hardly be surpassed. As quoted by the Review of the National Christian Council of India, he said: "If the Europeans and Americans who criticise the missionaries would give one-thousandth part of the time which missionaries give to solid thinking about the welfare of the people of India, would give one-hundredth of the time that missionaries give to work for the benefit of these people, and would give one-tenth of the money which missionaries sacrifice for the country, then these critics would have some claim to speak and to be listened to with respect. All this does not mean that missionaries or missions are above criticism. It simply means that I have the greatest admiration for the devotion, the earnestness, and the intelligence of the missionaries in India."

WOULD REVEAL THE SOUL OF AMERICA

A $3000 prize contest for the best literary work on "The Soul of America" was announced April 14 by the National Arts Club through President John G. Agar, New York, who stated that the object of the award was to stimulate the writing of a work which will reveal the soul of America as distinguished from books in which the authors thoughtlessly praise or condemn the national character. The award will be made by a committee of members of the National Arts Club consisting of William Allen White, Chairman, Mary Austin, Hamlin Garland, Ida Tarbell and Henry Goddard Leach. Under the rules of the contest, manuscripts submitted may be in any literary form—novel, history, poetry or critical essay—but only those presenting a constructive view of America, as implied in the title to be given the prize-winning work, will be considered by the committee. It is the feeling of those who are sponsoring "The Soul of America" contest that the post-war literature of the past decade has been given largely to magnifiying national faults and to a cynical criticism of passing phases of our national life in which the underlying character of America, its achievements and its ideals, have been submerged. The manuscripts to be considered must be from 40,000 to 100,000 words in length and forwarded to "The Soul of America" Committee, the National Arts Club, 15 Gramercy Park, New York City, not later than April 1, 1931. The manuscripts will be submitted anonymously and no prize will be awarded if, in the judgment of the Committee, no work is worthy of the prize. The judgment of the Committee will be final.

SOLVENT FOR PROBLEMS OF RACE CONFLICT

That the American "melting pot" is brewing a solvent for the world's problems of race conflict was the interesting suggestion made by Dr. J. D. Rheinallt Jones, of Pretoria, South Africa, as he sailed for Europe after a two-months' study of racial situations in this country. The Southern states, particularly, are pointing the way, according to Dr. Jones, with the plan of adjustment developed by the Commission on Interracial Cooperation, with headquarters in Atlanta. "In recent years South Africa has been looking to the United States for guidance in the solution of its problems of race conflict," said Dr. Jones, "and has adopted in dealing with them the plan promoted throughout the South by the Interracial Commission—that of organizing joint committees for conference and cooperation. In South Africa, we have set up similar committees of Europeans, African natives, and sometimes East Indians, which have been the means of easing racial friction in many situations and of working out constructive programs for the improvements of conditions. They have been very valuable also in replacing interracial bitterness with a cooperative spirit. We now have such councils in all the important centers in the South African Union, functioning on lines closely parallel to the work of your committees—native education, health, sanitation, housing, transportation, justice in the courts, civic advantages, discriminatory legislation, etc. South Africa owes a number of debts to America—to the mission boards, to philanthropic agencies like the Carnegie Corporation, the Rockefeller Foundation and the Phelps-Stokes Fund, and not least to your plan of interracial cooperation which we have found so helpful."

UNITED STATES AND THE PHILIPPINES

In their relation to the Filipinos, three alternatives are now confronting the government of the United States of America: first, to retain the islands indefinitely against the wishes of the Filipinos and thus perpetuate the present agitation and unrest; second, to give them early independence and cast them adrift to sink or swim; third, to launch them into nationhood under favorable circumstances. The last course would demand some such measures as these: the fixing of a definite date, say ten years distant, when independence would automatically become effective; the granting of immediate internal autonomy; the continuation of free trade between the United States and the islands for at least a decade and then placing the Philippines on the same tariff basis as Cuba, which receives a twenty per cent discount from the tariff duties upon imports into the United States; the negotiation of a treaty with Japan, Great Britain and other powers guaranteeing the independence of the Philippines, together with the entrance of the latter into the League of Nations; continued cooperation with the Filipinos in the realms of education, public health, engineering and in other ways that are desired by the people of the islands. The record of constructive achievement by the United States in the islands stands unsurpassed in the annals of colonial administration. Everywhere one finds evidence of gratitude on the part of the Filipinos and an almost complete absence of the bitterness and hostility which are so prevalent in India and Syria, for example.

RELIGIOUS EDUCATION IN NEW ZEALAND

It is estimated from government statistics that of the 268,932 children between the ages of four and thirteen, 148,772 are now in the Sunday schools of New Zealand, states the Boston Transcript. In addition 500 are in correspondence Sunday schools. There are 22,199 in the Roman Catholic week-day schools. Thus 97,461 children of school age are out of all recognized systematic religious instruction in New Zealand. Possibly 10,000 of these are reached by what is called the "Nelson System," as ministers of the various churches go to the public primary schools and cooperate in giving Bible teaching under this plan. Bible classes are maintained for adolescents and the record of membership of these youths is 26,670. Rev. L. B. Busfield, secretary of the New Zealand Council of Religious Education, urged that wireless should be used at a suitable hour on Sunday afternoons to reach children in remote settlements.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Out of the London Fog

PROFIT and loss at the London Conference may now be approximately evaluated. Terms of agreement have been reached and the American delegation is homeward bound. After weeks and months of international bargaining in the diplomatic fogs of London, when it was generally difficult to know what was going on, we are presented with a treaty to be submitted for the consideration of the respective Powers. Just what is the significance of this treaty in its relation to world peace? There will be many answers to the question, according to the viewpoint of those who make reply.

President Hoover has already given the interpretation of the Administration. As would be expected, it represents the acme of satisfaction and optimism. In his opinion, the London Conference has forever ended naval competition. Moreover, he figures that it has saved this country a billion dollars or more in competitive naval expenditures. Our satisfaction over this rather fanciful and imaginative figure is chastened, however, when, in almost the same breath, he says that our naval appropriations for construction and replacement for the next five years, in accordance with the newly established principle of parity, will probably be one hundred million dollars per year, which is practically double what they have been for the past few years. This would seem to take all the "pare"out of "parity."

Despite this foreshadowed increase in our naval expenditures, which increase, rather incongruously, follows in the wake of the ending of naval competition, it is figured out that the London Conference agreement represents a reduction of 6,420 tons from our present fleet. As usual, that depends on how one figures. If one excludes from this reckoning the destroyers and submarines which on January first were marked for the scrap heap, and, on the other hand, if one excludes the cruiser tonnage in course of construction but not completed, the decrease of some six thousand tons becomes an increase of 133,000 tons. But there are bigger issues involved than those represented in a few thousand tons of ships more or less, and we do not care to dwell upon the technical points in the treaty agreement.

Secretary Stimson, also representing the Administration, makes a great deal of capital of the agreement to humanize submarine warfare. Were it not for the element of tragedy involved, he would be rudely interrupted by a worldwide outburst of Homeric laughter. When statesmen of repute can seriously propose to humanize an institution which in its very nature dehumanizes everything it touches, let no one point the finger of ridicule at pacifists as impractical idealists.

At the other extreme from the Administration, in evaluating the results of the London Conference, are those of us who looked on from the angle of the Paris Peace Pact and who took seriously the pre-Conference declarations made by high officials from President Hoover and Premier MacDonald on down the line, who invoked the Pact as the basis and inspiration of the Conference. From the time, just one year ago, when Ambassador Gibson spoke out so emphatically at Geneva for positive reduction rather than for mere limitation, until President Hoover's Armistice Day address, we were led to regard the Conference as designed primarily to square performance with the Peace Pact rather than to exalt the fetich of naval parity above all else.

That dense fox which enveloped London on the opening day of the Conference proved to be a major misfortune. In it the delegates seemed to lose their sense of direction and they never regained it. No one appeared to be able to say—this way is north. Hence the continued floundering around in the wilderness of naval categories and technical considerations, in attempting to follow the will-o'-the-wisp of parity.

After all, it is not that we expected so much at this Conference in the way of thoroughgoing reduction. We realized that this could not be achieved at once, although we did have a right, in view of all the official declarations, to look forward to a decrease rather than to an increase in our annual naval appropriations. The real thing that has so disheartened ardent workers for peace is the nature of the approach made to the problems at London and the mind-set which obtained throughout the Conference. In spite of the fact that the five Powers had solemnly sworn to renounce war, their representatives carried on their deliberations in an atmosphere of war expectancy instead of peace expectancy. Not only was the Peace Pact not implemented and strengthened—worse still, it was hardly recognized. Can our dismay at such Machiavellian procedure be wondered at?

However, between the somewhat extravagant claims of the Administration on one hand, and the despair of the disillusioned on the other, we may all take heart over a few rather substantial achievements that bid fair to come out of the London Conference. Among them, the following appeal to us:

1. The very fact of such a conference is significant. That the chief naval Powers of the world felt it

incumbent upon them to sit around a table and take counsel of each other regarding each other's naval program marks a great advance. In the past, a nation considered that what it pleased to undertake in the way of armaments was no business of other nations. That attitude has now been replaced by a recognition of joint responsibility. It is a powerful check upon irresponsible and chauvinistic ambitions.

2. Despite the occasional scare rumors that the Conference might adjourn in a hopeless deadlock, there was really no danger of such an impasse. And the reason suggests our second consideration—the power of an aroused and an expectant world sentiment. The Conference delegates would not have dared to adjourn without some considerable accomplishment. The way in which world peace sentiment focussed upon London gives cause for encouragement.

3. We believe President Hoover is substantially correct in holding that the Conference has ended naval competition between the nations. At any rate it has stayed the menace of such competition by the agreements arrived at and by the new principle implicit in the deliberations, namely, that the construction of armaments must hereafter be regulated by international consent.

4. More specifically, the London Conference has apparently introduced a new era of good feeling between Great Britain and the United States. There is now an understanding and a consequent harmony between the two great English-speaking nations that have hitherto been wanting. Misunderstanding and suspicion have receded and faith and friendship have been set forward.

5. Out of the parleys at London there has come a growing aversion to the sanctions of force as a means of enforcing peace. More and more, political commitments were frowned upon. While we deem it regrettable that this idea was stressed even to the point of denying the principle of international consultation, the temporary sacrifice of the latter is doubtless not too big a price to pay for the emergence of the general pacific principle of international policy and procedure.

And now, what next? Two or three rather obvious courses of action would seem to urge lovers of peace to continued and even increased activity. Is this country to proceed to build up to the plane of parity secured at London? Are we to stand for competitive parity, assuming that we might after all have to fight Great Britain and therefore we must equal her navy in every particular, ton for ton and gun for gun? Or shall we stand for substantial parity, conceded in a spirit of generous friendship and administered by us in the same spirit? There is a great difference, even apart from the economic viewpoint of appropriations, and we should try to get Congress to appreciate that difference.

Regardless of its temporary eclipse at London, we must keep the Peace Pact out in the light of public sentiment, ever urging it upon world opinion as the new law of the nations. The Pact must be supported and strengthened, and the immediate means at hand for doing that is American adherence to the World Court. Whatever we can do toward getting the United States into the World Court will be well done in the cause of world peace.

The Far Horizons—And Pendle Hill

The first of a series of articles by representative Friends setting forth their hopes for the new Pendle Hill venture.

BY EDWARD W. EVANS

"Lord of the far horizons,
Give us the eyes to see,
Over the verge of the sundown,
The beauty that is to be."

BLISS CARMAN.

PROFOUND changes, political, social, economic and intellectual, have taken place during the last fifty years in the environment of civilized man, and it is still doubtful whether or no he will succeed in understanding them and adapting himself to meet them." This is "the ordeal of this generation," as Professor Gilbert Murray conceives it in his recent book. The first part of the sentence just quoted states an obvious and widely recognized fact. The point at which the statement "bites" is in its assertion that it is still doubtful whether or not mankind is going to be able to control its destiny.

No doubt this is somewhat the case with every age and generation. But there are periods when the question becomes patently more critical than it is in others, and there are good reasons for believing that we who are now living are participants in one of the critical periods. Not one, but several, mighty forces are converging upon our age with disrupting and liberating effects and with unpredictable possibilities. The signs of this are on all hands. The institutions which the Nineteenth Century assumed to be stabilized as the foundations of civilizations, the family, the state, the Church, are being questioned and modified. New forces are pressing in upon us. The economic system, for example, born of the industrial revolution has now become a young and largely untamed giant whose powers we do not yet understand or control. Everywhere we are confronted by the question: Is or is not man to win control over these forces and be the master of his fate?

In the end this question will be answered in the realm of thought and of the spirit. And it is just here that the quality of our age assumes its most critical form. For the moment we turn with our question to the world of thought, to philosophy, morals and religion, we become aware of a prevailing uncertainty and a lack of that firm assurance which is power. The influences of modern life and the newer concepts which are the fruit of science have invaded these citadels with fundamentally disturbing effects. We no longer seem to know what we can honestly believe. And more paralyzing still is the tendency to minimize truth itself, to regard strong faith and profound convictions as an impossible or undesirable goal and to settle down to the idea that we must satisfy ourselves with opportunism and expediency.

It was this tendency which John Morley described and attacked nearly fifty years ago in his memorable essay on Compromise. He observed "a decisive reluctance to commit oneself. Conscience has lost its strong on-pressing energy, and the sense of personal responsibility lacks sharpness of edge." "The consequences of such a transformation, of putting immediate social convenience in the first place, and respect for truth in the second, are seen as we have said, in a distinct and unmistakable lowering of the level of national life; a slack and lethargic quality about public opinion; a growing predominance of material, temporary and selfish aims, over those which are generous, far-reaching and spiritual; a deadly weakening of intellectual conclusiveness, and clear-shining moral illumination." In matters of fundamental truth men "speak as if they affirmed, and they act as if they denied, and in their hearts they cherish a slovenly sort of suspicion that we can neither deny or affirm. This illegitimate union of three contradictories fritters character away, breaks it up into discordant parts, and dissolves into mercurial fluidity that leavening sincerity and free and cheerful boldness, which come of harmonious principles of faith and action, and without which men can never walk as confident lovers of justice and truth."

Fundamentally the "ordeal of this generation" is whether it can win through to a satisfying philosophy and faith, and whether it can apply that philosophy in practical ways to the mastery of those forces which challenge man's control. Two prominent men of letters have recently presented the need of marshalling the best thought of the world for the control of international life. In "Learning and Leadership" Professor Alfred Zimmern says: "If we are drifting back to barbarism, the root of the evil is not political but intellectual. It is because the peoples do not understand the problems of the post-war world that their statesmen are unable to control them." "Statesmen must have the courage to make clear to their peoples that the League is not doing, and cannot do, the work for which it was created because its intellectual foundations have not yet been laid. And all those whose activity lie in the realm of the intellect must set to work to lay those intellectual foundations." And Professor Murray, in the book already mentioned, points to the same need and the same way forward: "Man has, in the last issue, only one weapon for dealing with the innumerable problems which bewilder and may destroy him, the weapon of thought. Thought may go wrong; but it is the best guide we have, if it is patient, if it is based on study, if unwarped by personal interests and moved by the spirit of good will. Need we ask no more? Yes, just a little more. We may ask something of that spirit which, since the very beginnings of history, men have expected and found in the average common soldier—a will to endure hardship for the sake of duty and to use life as one who knows of things better than life."

Professor Murray and Professor Zimmern, in the books just quoted from, concern themselves primarily with the political problem of world organization for peace and their chief emphasis is upon the need for intellectual cooperation. But obviously the foundations upon which political integration of the world must be built lie deeper than politics. They must reach down to the bedrock of moral and spiritual reality. A generation such as ours, not only confronted with the problem of the individual soul, but wrestling with political, economic and social forces, has a basic need for a philosophy which can integrate life and a faith which can give it creative power. The search for such a faith calls for the best intellectual effort that can be put forth. But it must be more than an intellectual search. It must be a quest for the deepest spiritual experience.

Such an interpretation of the present world situation implies that our generation is faced with great responsibilities. They include the responsibility to study the world in which we live and to try to understand the forces which are at work in it; the responsibility to seek for a faith in which science and religion cooperate for the creative purposes of life; the responsibility to relate that faith to the practical problems of the world and to lay the intellectual and ethical foundations of the social order; the responsibility to ground that faith in living, spiritual experience.

This is a great task and the Society of Friends is a small group. Yet these responsibilities which I have mentioned are not the responsibilities simply of the prominent and the powerful. They are the responsibilities of men everywhere. Friends have certain special contributions which they can make, and we whose faith forbids us to assume the responsibilities of war ought to welcome the opportunity to share in the responsibilities of peace. We are already aware of these things and are trying in various ways to do our part. Pendle Hill aims to be a modest but earnest attempt to supplement, enrich and intensify our efforts.

Philadelphia, Pa.

At the Crossroads

By Edith Lombard Squires

Characters:

George Fox, Simon Shearer, Priest Ambrose,
Priest Christopher, Priest Macham.

Scene—At the crossing of four roads. A signpost is in the centre of the picture, bearing on its arms the words, North, South, East, West. George Fox is seated beneath the signpost; his head is sunk on his breast, his whole figure shows dejection and weariness. Simon Shearer enters at right—a big, coarse man in a smock and with a whip.

Simon: And how now, sirrah? Come, I need thee—come.

Fox: Nay, I am done, nor will I come again.
Another lad must learn thy trade—not I.

Simon (curiously): What meanest thou?

Fox: My mind goes up and down—
The high-road calls—and yet which points the way?
A way of daily living must I find,
And I must roam until I find this way.

Simon: My whip is oftentimes a fair persuader.

Fox: Aye verily, for some, but not for me.

Simon: Thou sayest *verily*, then must it be,
For never have I known thy mind to change
When once this verily hadst crossed thy tongue.

(Fox remains silent.)

Well, learn thy lesson, lad, and soon return.
Thou wilt know more a month from now—or less!
And thou wilt find thy food grows not on trees.
I'll see thee soon—and thou wilt find the way.

He goes out left, smiling and flicking his whip from side to side. Fox stands up and looks this way and that, then shakes his head dejectedly. Priest Ambrose enters at right. He is fat, comfortable, jolly, and his hands are crossed on his round paunch. Fox starts towards him.

Fox: Good day, most reverend Ambrose, give me help.
The world is full of questions I would solve.

Ambrose: *(taking a snuff-box out of his wide sleeve, helping himself to a pinch of snuff and then sneezing heartily.):*
Ker-choo, ker-choo, ker-choo—snuff for the old—
Tobacco for the young—that is thy need.

Fox *(earnestly)*: Nay, I need more than that. I would find hope,
A pattern for my days, a shining way.

Ambrose: Thou needst a ruddy wench to fit thy arm,
And then a lusty psalm to warm thine heart.
All youth is patterned so. Find thou the wench,

And I will find the psalm. Now I must haste,
The noon-tide comes full soon, the sun is high,
And plate and flagon call—farewell, my son.

He goes out left, passing Christopher who is just entering. Christopher is tall, thin, ascetic-looking.

CHRISTOPHER *(looking back)*:
What is his haste? A most unseemly gait.

FOX: His dinner calleth—he can hear naught else.

CHRISTOPHER *(reprovingly)*:
Unseemly words, my son. Yet thou art sad,
As if the burden of the world lay close.

FOX: Indeed I would find peace, a way of life
Would still the tumult in my heart and brain.

CHRISTOPHER: Thou needst not question. Say thy prayers each day,
Perform thy daily tasks, and rest thy mind.

FOX *(walking up and down)*:
Thou sayest *rest*—and yet I cannot rest.
Why does the world profess yet practice not,
Speak honestly, yet practice vile deceit?
Smooth-tongued and bloody-handed are they all.
I would learn other ways of life than these.

CHRISTOPHER: Now truly, do I think thy case needs care—
Here is Priest Macham—he shall let thy blood.

As he speaks, Macham enters from the right. He is a comfortable-looking man, not as stout as Ambrose.

CHRISTOPHER *(to Macham)*:
This young man talketh strangely, hath no rest—
He needs thy skill—

MACHAM: They all have need of me.
These gay young bloods are overfed with youth.
Come, roll thy sleeve—Christopher, hold his arm—
We'll have him better of disordered ways;
My lancet shall let blood and give thee rest.

Fox rolls up his sleeve and Macham takes out his lancet which he presses to the arm. In a moment, Fox sinks down by the signpost and puts his hand over his eyes.

FOX: Nay, I feel faint, I prithee let me be.

MACHAM *(nodding his head approvingly at Christopher)*:
Said I not so? Thou seest how well I know.
All lads are thus betimes. Now rest thyself.

(Putting his hand on Fox's shoulder)

Some camomile and thou wilt be quite right—
Some camomile, remember, that is all.
Come, Christopher, now we must let him rest,
And I would speak with thee of thy new house—
My parish needs more prodding than thy flock—
"All in good time," they say, "All in good time"—

(They go out arm in arm at left.)

FOX *(in despair)*: Tobacco, psalms, some physic and a wench!
What help is this for soul-ache, hungry mind,
For starving heart and over-burdened brain?
O whither shall I turn to find the way?
North, south, east, west, the boundless earth lies far—
North, south, east, west gives barren comfort now.

He kneels down beside the signpost in wordless prayer, then pauses; he suddenly rises and stands looking upwards.

Christ is my pattern, Christ the shining way—
So simple is the thought, and yet so great.
He who would find the way must first find Christ,
And be a friend like him to all mankind.
Christ *is* my faith and gives me love, hope, power—
Praise God that I have found him in this hour.

CURTAIN

Richmond, Indiana.

The Divine Self

BY ELBERT RUSSELL

THE "Autocrat of the Breakfast Table" did not attempt to give the relative location of the six Johns in the personality of John. He would not have gone far astray if he had said they constitute concentric layers, as in an onion, for instance. From the dead outer skin to the life germ at the center, each successive layer becomes more vital.

So it is with the hierarchy of the selves. Next beneath the outward protective wrappings of institutions, property, and clothes, which are no living part of the self, there lies the conventional self, the product of social heredity, of breeding and education. Usually it does not extend very deep. With many men culture is only a thin veneer. Who was it said, "Scratch a Russian, and you will find a Tartar"? Many Occidentals who go to the Orient shed their conventional religion and morals when they get "east of Aden." It is this self, especially if it can be called Puritanism or Victorianism, whose inhibitions some of our newer moralists strive so mightily to escape in order that a more primitive nature may find free expression.

Deeper still, older, longer rooted in the history of the race, is what Paul calls the flesh or what some moderns have called the animal inheritance—"the ape and tiger," which Tennyson exhorts us to "work out" as we strive upward. Bertrand Russell's diatribes against Christian moralists seem chiefly motived by a desire to give this nature free expression without even the control which instinct puts on appetite in animals.

Much of the current discussion of what human nature is or is not capable of, presupposes that this self constitutes essentially all of human nature. To the advocates of perpetual warfare and of free love, self expression means that this self is the only self that deserves and demands free expression.

But beneath this animal self we come upon traces of an older one which constitutes the very germ of our being. We find indications of it in the altruistic impulses of sex and parenthood and all forms of gregariousness and "mutual aid." It shows itself in conscience, which speaks with an authority that is of one's self and yet beyond the self; in the sense of duty, "stern daughter of God's Voice," in right and justice. These are "bubblings" from a self that is conjunct with God. Just as the life germ at the heart of the acorn or tulip bulb is continuous with the whole life-plasm of the species, so at the heart of the personality is a self that is continuous with "the Father from whom every fatherhood springs," the Person from whom and in whom every finite personality exists. As one glides down a river and finds himself on salt tides widening into the ocean, so our self-conscious and sub-conscious selves are continuous with an Infinite Self.

A motor road forms the single street of a village. The fronts of the houses on each side seem alike commonplace, with grass plots and flowers and high back fences. But if a visitor enters one of the houses on the east side of the street he finds to his surprise that it opens out back upon a lake with no shore above the horizon. It is thus that the human personality in its inmost self opens out into the divine.

John Woolman used to exhort Friends to "dwell deep." For we may choose the self in which to make our dwelling—the vital self which directs the will and constitutes the character. We may choose to live in those rooms which front on the street or those which open out on the ocean. There is no inevitable goodness in the fact of this divine self at the core of our being. We may board up the windows and keep the doors closed which open out toward God. But we have never come to our true selves until it is true with us, as with Paul, that "to live is Christ; until with Christ we can say, "My food is to do the will of Him who sent me"; and pray "Thy will be done."

Duke University, N. C.

From Our London Correspondent

Letters of Observation and Comment

AS FURTHER illustrations of the instability of the continental type of parliamentary government, witness the "fall" of the government in both Germany and Poland. In neither case was the "fall" occasioned by a major question. In Germany there are ten main parties and several minor ones. In order to find sufficient distinctive characteristics for so many parties, much astuteness in political discrimination must be exercised. Of course the French mind, with its inordinate capacity for such discrimination, is the classical example of this, but the German mind is a close second. The dexterity of the French palate in distinguishing the wines from the various districts does not excel the French mentality in detecting political shades of difference or the French logic in setting them forth and defending them. Here are the names of some of the German political parties: Social Democratic, Roman Catholic, Center, Bavarian People's Party, Democrats and People's Party, Economic Party.

The seriousness of such instability of government is seen when it is known that the retiring government, which took office in June, 1928, is the longest government since the Republic was established. There was the semi-reorganization at the time of the death of Herr Stresseman. With the great financial burdens to bear, which the settlement of her war debt according to the Young Plan requires of Germany, it is of the utmost importance that stability of government providing for continuity of policy be assured. The condition of finances is so crucial at this present time that President Hindenberg, in asking Dr. Bruening to form a government, stipulated that the feat must be accomplished in twenty-four hours.

In countries with multiplicity of political parties such as France and Germany, it is the rare exception that any government can control a majority of votes without parties outside the coalition forming the government lending assistance; whereas in England, with but three parties, the need for an existing government to ask aid in carrying its policies is exceptional. Another interesting practice in Continental parliaments is that preceding the debate on a policy of government, each party meets and decides what attitude its members are to take and how they are to vote or else decide to allow each member to vote as he chooses. The fate of a matter is thus, in a majority of cases, settled before it is debated. This accounts for the exciting scenes and happenings during the debate and puts mob psychology in the saddle or on the throne, whichever figure you prefer.

PROFESSION VS. PERFORMANCE

Realizing the truth of Disraeli's saying that "It is easier to be critical than correct," I have endeavored to refrain from criticism of the Naval Conference, except criticism which I could conscientiously feel was constructive. I have, however, been disappointed all along at the unwillingness, or at least the failure, of the American Delegation to live up in practice to their preaching, prior to arriving in London, and to the expression of their chief, Mr. Stimson, in his address at the opening session of the Conference.

With less reason to maintain a large navy than any other one of the five powers, with protestations of desire for not only agreements that would make additional building unnecessary but for actual reduction, they have nevertheless pursued a course which, from the very first, was calculated to defeat these very ends. When Great Britain was making "gestures" toward great reductions the United States delegates were including in their statement of needs the building of one of the most formidable battleships ever conceived. Then, too, they have maintained an attitude of reticence which has made it impossible for the other delegations to tell just where they stood on the various items which were under discussion. It is my feeling that the spirit of the American delegation has not been such as to make the contribution that should have been made to the ideal objectives of the Conference, as set forth in speeches of the first session.

No better proof of the wrongness of attitude could be advanced than the manner in which the message from the twelve hundred leading American citizens was received. The message was couched in language consonant with President Hoover's statements prior to the Conference, with Mr. Stimson's speech at the opening sessions of the Conference and with the spirit of the Hoover-MacDonald joint statement. Nevertheless it was received contemptuously and in a way to belittle it.

One fails to free himself from the feeling that if the spirit of the American Delegation had been more in accord with all that went before, the history of the Conference would have been different and results would have come more quickly. If the American delegation have behaved in accordance with President Hoover's instructions, then those instructions were not what the American people thought they were; and further, they were not in accord with all previous statements. If the behavior of the American Delegation has not been in harmony with President Hoover's instructions, then he has failed to measure up to what everyone supposed he would. It is a fine thing to show confidence in the man one appoints to perform a service; but when those men fail to carry out instructions, either in letter or spirit, it is time to reinstruct or at least re-evaluate the situation. One hesitates to criticize, for it is impossible to know all the circumstances, but the failure of practice to measure up to theory is disappointing and one seeks an explanation.

WHAT PRICE POLITICAL POWER

Those of us who walk the quiet paths of ordinary citizenship can scarcely, by the longest reach of imagination, appreciate the burdens that are borne by those men who serve our interests in places of authority and responsibility. This came over me with crushing reality the other day when, as a spectator, I witnessed the arrival of Great Britain's great men at the memorial services for Lord Balfour, which were held in Westminster Abbey. Lloyd-George, white haired and looking old and weary. I remembered his remarkable record of service during the dark years of the World War and the difficult ones immediately following, during which time he bore burdens too heavy for the human spirit. Stanley Baldwin, many years younger and less experienced, but who also has borne his burdens and manifested his courage and ability in times of stress and proven himself to be a patriot in the truest sense of the word.

And there, also, was Ramsay MacDonald, Great Britain's present Prime Minister, looking "tired and disillusioned" as someone expressed it. And what burdens of responsibility he has borne and is bearing! Not only does he have a Parliament on his hands in which his party does not have a majority, but he also is the "keystone" to one of the greatest assemblies ever yet held, the Naval Conference, in which capacity demands for tact, good judgment, astuteness, ability to evaluate situations and formulae are made upon him that only the strong spirit can endure. Perhaps there is no one who tastes the bitterness of disillusionment to the dregs as does the idealist, and Ramsay MacDonald is certainly that.

Recently I have had a little opportunity to know something in detail of the demands put upon the Prime Minister of France. In some way they are more exacting than those of any other political leader in the world today. The pace set for him by the very exactions of his position is a killing one. M. Tardieu, the present Prime Minister of France, has in some respects had heavier burdens and greater demands put upon him than any man in this position has

had since M. Clemenceau served as the great War Minister.

As this thought applies to the United States, it is the President who is conspicuous in the quantity and quality of the demands which his position puts upon him. He has an all but impossible task and only the strongest of body and stoutest of heart can endure. How these considerations should appeal to us and call forth our loyalty! We shall not, of course, withhold our constructive criticisms, but we shall be sure they *are* constructive and we shall be quick to see sincerity of purpose and we *will* be loyal.

"BIG BEN" ALWAYS RIGHT

Anything whatever is liable to be brought out in the "limelight" at question time in the House of Commons. The other day it was "Big Ben," the clock in the tower over the "House," that received the publicity. The question was asked as to what was done to insure that "Big Ben" gave the correct time. The answer stated that the clock was corrected daily from Greenwich Observatory. The statement was made that the error for two hundred and ninety days had exceeded one second per day on only eight days. The questioner then wanted to know why it was that "Big Ben" was almost constantly three minutes different from almost every other clock in the city. The answer came quick and precise: "All the others are wrong and 'Big Ben' is right."

KIDDING THE GOVERNMENT

Another amusing incident was when the government was caught "napping" and defeated on a motion to extend the time of adjournment beyond eleven o'clock. The motion was made so as to give opportunity to carry out the agenda which the government had made for that particular session. All such motions are settled by a "division," which means that those who vote for it assemble on one side of the room and those who oppose assemble on the other. Not expecting any trouble, the government "whips" had neglected their duty, and 183 voted against the motion and 179 for it. The opposition attempted to carry the joke further by moving adjournment at once so that "the Prime Minister might think the situation over and decide whether he would resign or appeal to the country." The Speaker refused to entertain a motion to adjourn, on the ground that having voted not to extend the time beyond eleven o'clock was equivalent to fixing that hour as the time when adjournment would be automatic. Much hilarity was indulged in.

BRITISH C. O'S. REINSTATED

Once again the conscientious objector is in evidence. This time because the government is accused of violating a practice that was established some years ago concerning his treatment. It seems that this arrangement was to the effect that two classes of C. Os. are recognized, those who merely refused to shed blood but accepted non-combatant service and those who refused all service of any sort connected with war. The former were relieved of all disabilities while the latter were not to be promoted (this applies to those in the service of the government) above those who enlisted as soldiers.

The government sometime ago issued a statement that all disabilities of C. Os. were abrogated. Those who raised the point felt that the government should be censured for disregarding the rule that had been adopted. They felt that C. Os. should be the first to be dismissed when staffs were reduced and that they should never be promoted over those who had actually served. The answer of the government was that the time had come to forget such things. C. Os. had not been favored, but simply restored to their rightful place on a par with service men. One C. O. who spoke stated that he had no feeling of inferiority. Because he had not contracted to kill did not mean that he was rendering an inferior service. This phrase "contract to kill" raised a storm of protest and the C. O. hastened to explain. In his explanations he rather "backed down" from the place he took in declaring his position as a C. O., a thing which I, for one, regretted; for what else does a soldier contract to do but to kill?

WITH TOLERANCE

Be tolerant toward the kings and queens;
  Think kindly of their sons;
Restrain your wrath at war lords,
  But disapprove their guns;
Be tolerant toward presidents;
  Don't cast reproach on popes;
Have mercy on the hangmen;
  Repudiate their ropes;
Stand firm upon the solid earth;
  Hold steady when it quakes;
Be friendly with its human clods,
  And pity their mistakes.

We do not see humanity
  Do perfectly, and why?
Their vision blurs; their judgment errs;
  Some slip occurs, although they try.

The trouble is that we are sure
  We know just what is best,
And that same fallacy we'll find
  Obsessing all the rest;
But sometime we shall all admit
  That we were partly wrong,
And all the others partly right;
  Then all the curious throng
Will read the Devil's epitaph:
  Here lies the one to blame;
And on his tombstone we shall see
  Intolerance was his name.

If you and I have had a try
  And can't tell why we spoiled some chance—
Then, surely we might come to see
  Humanity with tolerance.

HARRIET OLDS HENDERSON.
Washington, D. C.

ENGLAND'S WATER CLASSIC

All minds are centered at this time on April 12th. That is the date of the Oxford-Cambridge boat races. Down at Putney Bridge is the location of the boat houses of both universities. Any morning now it is worth one's while to go down there about ten a. m. and watch the crews in practice. Here they come carrying their "shell"— a long, slender, shallow canoe, with room for eight rowers and the "cox," as the timer and steerer is called. We were down the other morning and saw sixteen boats launched and then the sixteen crews out on the river. Their "beat" is from Putney Bridge to Hammersmith Bridge. The trainers or coaches ride along the tow path and call their incessant directions, scoldings, maledictions, threats, etc., through megaphones.

For several years past Cambridge has won. Many attribute this to the fact that Oxford had stuck to her ancient method of rowing while Cambridge has adopted new methods. This year, however, Oxford has adopted a different oar and there may be a change in the results. Everybody takes sides. You either wear a light blue or a dark blue badge, according to whether you boost for Cambridge or Oxford. Even the children are interested—especially in wearing the colors. All the time we were watching the practice we kept wishing "Prof. E. P." (Edwin P. Trueblood) was with us, knowing what a "kick" he would get out of it.

NOT SO SLOW FOR A PROFESSOR OF DEAD LANGUAGES

Last week I told about the visit of Professor Wm. E. Beery here in London on his way to Athens and Rome. At the end of his two days going about London, much of it on the Underground, I asked him if he thought he had a fairly good idea of the "lay of the land." He replied, "Oh, yes, I think so; at least I have a worm's eye view of it."

DAVID M. EDWARDS.

Headed by President Pascual Rubio, the Mexican congress will be approached to enact legislation which will restrict the manufacture of alcoholic liquors in the republic of Mexico. Production of non-alcoholic drinks will be encouraged and the tariff on imported liquors will be increased. Anti-alcoholic propaganda will be distributed in all parts of the republic in large quantities.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

HOME SERVICE NOTES

Down in east Tennessee is a co-educational, self-help, vocational industrial academy where mountain children are given instruction as they work their way through college. Instructors who are possessed with a genuine interest in this type of work, and who are ready to make sacrifices in salary, are needed. This is one of over sixty calls that have come for Service Workers this spring. Mountain Schools, Settlement Houses and Camps, Indian Schools in need of recreational directors, Rural Community workers, Negro institutions, Reform Schools, the International Grenfell Association, these and others have sent calls for volunteers. Young men and women who enter this type of service for periods of a few months or a year are able to make valuable contributions to the various institutions, and gain invaluable experiences for themselves in the first hand contact they establish with social and economic problems.

In Pittsburgh Priscilla Hunnicutt, of Ohio, will spend two months this summer in the Soho Settlement, working among girls. Ira Newlin, of North Carolina, will work among boys in their recreational activities at the Friends Neighborhood Guild Settlement in Philadelphia, while Rachel Bales, of Kansas, and Emma Sidle, of Pennsylvania, will work together in another Philadelphia Settlement. Up in Maine Margery McDonald, of Ohio, will help in a large rural community project. Four young women will be directing groups of Indian girls in Indian Schools in Minnesota, Wisconsin, North Dakota and Kansas. At least two workers will be in Reform Schools where they can observe the methods employed in dealing with problem boys and girls. Martha White, of California, and Wilma Wilcox, of Colorado, will spend the summer in the east, and hope to do Service Work where they can view life among working people in large cities of the east. Over a hundred fine spirited young people have made application for Service Work, and it seems probable that many of them will find the opportunities they are seeking.

SEVEN YEARS OLD

Seven years ago last October, Friends began to meet together for worship in Nuremberg. "Much of the way has been very difficult, but having come through some hard times makes us feel that we can go forward in the faith and assurance that God is with us." The number attending Meeting now ranges from fifteen to twenty-two, with a half dozen children at the Children's Meeting. Every second and fourth Sunday evening, the young people have special religious gatherings, the alternate evenings being given, the one to a social gathering, the other to business.

On Thursday evenings, the Discussion Class is studying Elizabeth Emmott's "Story of Quakerism," with an attendance of from nine to twenty-five Friends.

The Nuremberg group is now giving a monthly tea-party and entertainment to the people who were formerly "Guests," at the Depot, and privileged to buy staple articles of food at half their market price. The British Wives Club is also meeting regularly. But these English, Scotch and Irish women want no program; only a good chat in their mother tongue, and perhaps a glance at a paper or magazine in English. Both these groups of people lead very hard and dreary lives, with little prospect of anything else, and the mental and spiritual relief given them by the cheerful evenings with the Friends is as much appreciated as was the material relief of other days.

THE SUMMER-HOLIDAY HOME

For several years, the Vienna Center has been able, by the gifts of interested friends, to maintain a summer holiday home for people of the former "middle classes," now often among the poorest, thanks to the currency inflation which swept away the hoarded savings of so many. The expenses of the home have increased in the last year or two, and the Committee had practically decided last December that the work must be closed, when they suddenly received an offer of a house at an extremely low rent for next summer. This house stands on the bank of the Danube in the picturesque region near Krems, and is extremely suitable in every way.

If the usual gifts continue, the work can then go on, and the Committee is happy, for the overworked mother, the daughter trying to help her parents, the underpaid private teacher, the artist are in as much need as ever. Last summer, the home entertained 124 guests each for a few weeks. About thirty of these had their expenses paid by charitable organizations. Another ten were received free, while the others paid what they could, ranging from about half the total cost of 86 cents each per day to 50 and 60 cents each per day.

The house was full the entire summer, and often an extra bed was crowded in. "The old traditions were kept up, and there was much laughter and merry-making. People enjoyed the rest as much as the excellent food, and put on weight—in one exceptional case, twelve pounds in three weeks. And it is a great asset in the records of the work that one person who had tried to commit suicide shortly before we were asked to receive and befriend her, regained her physical, her moral and her religious equilibrium in the atmosphere of peace and mutual assitance and friendliness.

COOPERATION IN GENEVA

Bertram Pickard, the head of the Quaker Center in Geneva, has an article in the February number of *World Unity*, of New York. It is entitled "Geneva as Center of the Cooperation of Private International Organizations," and tells briefly, and with as little mention of Friends as possible—and none of himself, the prime mover—the story of the beginnings of this cooperation.

Before the war he says there were about 400 private international organizations; now there are about 600, besides another 200 with semi-commercial aims, but international in aim and method. Paris, London, Brussels, and Geneva are the chief centers of headquarters for these organizations; but the presence in Geneva of the League of Nations and the International Labor Organization makes Geneva unique for purposes of information and propaganda.

The first step in the cooperation of the private groups in Geneva was taken on November 11th, 1925, when the Friends Center convened their representatives to a joint meeting when each told of their respective aims and purposes. The second phase was the institution of monthly lunches, under the auspices of Friends, to foster acquaintanceship and mutual understanding. The third step was the creation of a Permanent Center of International information, which shall, among other things, publish a Year Book of the Geneva organizations, and a single Program, with particulars, each year, of all the many Summer Schools, Congresses, etc., taking place in Geneva. And the fourth inevitable step was the formation of a simple Federation of the bodies concerned, to watch over the common interests of the affiliated societies in their Geneva activities. More than forty organizations are already members of this Federation, including the Interparliamentary Union, the Post-Graduate Institute of International Studies, the World's Committee of the Y. M. C. A., the World Student Christian Federation, the International Council of Women.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

A VIVID PICTURE

EDITOR THE AMERICAN FRIEND:

A circle of steep hills with bare, rocky summits, their sides green with young grain, dipping to the bowl-like valley below. Through a break in the hills looking westward, a glimpse of the blue Mediterranean.

In the heart of this emerald setting rises a mound of earth partly cultivated by people who live in a village two and a half miles away. This is the site of old Beth Shemesh where the ark of God rested on its way to Kiriath-jearim when the Philistines sent it back to the Israelites, and this mound is where Haverford College is excavating under the direction of Elihu Grant.

This is now the third day (March 19) since the Spring Dig began and over a hundred workers are busy taking off the top soil—the first stage in the journey of the archaeologist down through the dust and the rock to find what they have to tell of old Israel, the Philistine and the Canaanite. Men with pick axes loosen up the soil and others with hoes draw it into baskets which women carry on the head to the dump just beyond the section being dug. A strip nearly a hundred feet wide straight across the mound from north to south is the section to be cleared right down to rock bottom during the next two months. It joins directly onto the part of the mound which was thoroughly excavated in 1928-29. The laborers are very happy to have employment and more are asking for work than can be used. To an American on-looker it seems arduous work from 6:30 a. m. to 5:30 p. m., with less than two hours out for resting and meals of bread with olives, cheese and a tomato or an onion, but they sing as the pick swings rythmically and the procession of girls and women each with a basket on her head is gay in face and gown.

At the eastern end of the mound is an abandoned Moslem shrine called a wely, which the Haverford Expedition is allowed to use as headquarters. It is a large, one-roomed stone house with a walled-in yard. This, with some temporary shelters of light wood and straw matting close by, house the staff and provide space for receiving and mending pottery, making drawings, and keeping records, tools and instruments.

One cannot say just what two months of digging will add to knowledge, but surely something, and in the meantime this bit of Palestine is very beautiful and it is a privilege to be working all day in the life-giving sunshine side by side with these simple, courteous villagers, many of whom we believe are the descendants of the ancient peoples whose way of life we are seeking to understand more clearly.

ALMY GRANT.

A CHRONICLE AND A QUERY

Editor THE AMERICAN FRIEND:

My grandfather, Luke S. Mote (1812-1898), almost all of whose long life was spent near old West Branch Meeting-house (P. O.—West Milton, Miami Co., Ohio), left a number of note books and journals in which are jotted down many reminiscences — genealogical, historical, personal and family matters. These note books, now in my hands, relate to a period of more than seventy years. Thinking the incidents of a removal to Vigo County, Indiana—and return—may be of interest to your readers, I transcribe from their pages this record of a brief pioneer sojourn in the wilds of Indiana during the years 1820-22, and the journeys preceding and following:

"There were four boys only in our family when we lived over the county line in Montgomery County, Ohio, two and a half miles nearly south of West Branch Meeting. In 1820, very early in the year, Father (David Mote) sold his little farm in order to remove to Vigo County, Indiana, where his father (Jeremiah) and others of the family had settled two or three years before, after a few years' stay near Paoli, Orange County, Indiana. Father had been wanting to remove to Indiana for some time. He even bought a lot in Richmond sometime before; but never could get the consent of Mother (Miriam Mote—nee Mendenhall) to move. She finally gave up, and Father then learned that his father had died about the time of the selling. Had he known this he perhaps would not have made this arrangement, but after the sale there seemed no alternative. I remember well the day of our starting away in the early afternoon. We had planned to start in the early morning, but company came—Grandfather Mendenhall's family and old neighbors—and several things hindered. Uncle Jeremiah, one of Father's brothers, had come from his distant home below Terre Haute to help on the way. The wagon was driven out to the end of the South lane to the edge of the woods, followed by the two cows and their driver. Several of Grandfather Mendenhall's family followed and here the last goodbyes were said in tears. In my childish way of thinking I wondered why they did so. I felt joyful with the idea of going. This was about the middle of September of the year above noted. There were no roads then—mere Indian traces or paths with the bushes cut out. But we had a stout team and the wagon was new and strong.

"I remember our first night in camp, scarcely six miles from home, a little this side of where the town of Salem now is; Father, Mother, and my two younger brothers Marcus* and Linus in the wagon, Uncle Jeremiah, brother Zeno and I in the tent. This was the order throughout the journey. Our second night was spent at R. Hills, three miles east of Richmond, Indiana, which was a stopping place for movers. Next morning we went on to Uncle G[riffith Mendenhall]'s in Richmond. He and Daniel Anthony had a carding machine propelled by horse power on a treadwheel. The following morning we moved onward S. W. S. through the woody forest, with few roads save Indian traces. Some days no houses were seen, and water was scarce. Richmond and Indianapolis had hardly any houses at that time. One day we were in the wilderness where we saw no dwelling or place of abode the whole day. One afternoon among the Eel River hills we saw the words "Lost Mountain" cut upon a large beech tree. We could find no water that day for man or beast. I recall that when we entered Fort Harrison Prairie on its eastern borders I thought what a beautiful sight to me it was—a great expanse of meadow without any timber, and a smooth track or wagon way without any obstruction in it.

"A day or two before we reached our destination in the wild woods I was standing by the camp fire. Something right over head gave a long shrill scream that alarmed me. I thought it was a panther ready to drop down upon us, but it proved to be merely a hoot owl. But erelong there was a low and prolonged wailing voice, somewhat like that of a woman lost in the wilderness. Mother was alarmed at it, and told Father and Uncle to quit mimicking it, for it would come right to our camp in the night. And sure enough it did do it. Later the dog barked and the old mare tried to run off from fright, pulling the wagon by her breastchain. Uncle sprang up, and fired the gun, whooped and threw fire chunks out from our camp fire, and the creature did not stay long. A journey of six days brought us to our destination, distant more than two hundred miles from our old home.

* * * *

"Honey Creek Meeting was seven miles south of Terre Haute, in Vigo County,

* Became Richmond's pioneer artist. One of his best known pictures is that of the old Yearly Meeting scene representing a session of about 1840.—EDITOR.

Indiana. Among the early members were: Moses Hoggatt, called Judge Hoggatt (because he was an Associate Judge), and his wife Deborah; their children Mahlon, Aaron, Hymelius, Sarah, Lucy and Indiana; Mahlon Reynolds and family; Grandfather David Reynolds and family; William Durham and family; Grandfather Mote and his five sons and five daughters; the Jones family, including the mother, her son Frank and daughter Arabella by a former marriage, and the father's son Jacob by a former marriage; (Jacob married Arabella, his step sister); Mahlon Stevenson of Spring Creek, above Terre Haute; other families attending the meeting—some members, some not—were W. Hopkins, Stephen and John Campbell, Caleb Wilson, Harkness Brothers, Cheeseman Brothers, Duncan Darrough, William Mendenhall and family, and the Craytons.

* * * *

"But two years sufficed for our stay in that malarious place, the Honey Creek prairie. Late in the fall of 1822 Father started back to Ohio with his family and effects. We, the two older boys, rode the spare horse and drove the cattle—two cows and spring calf. Brother Leno and I took it day about with the cattle; each of us had chills—one one day, the other the next. Sick days were spent in the wagon. We were about a week on the road. That winter we staid at Grandfather Mendenhall's, in their old house in the door yard. Father bought out old John Jones west of the meeting-house at West Branch, and moved there in the spring of 1823, which place was his home ever afterward. (David Mote died in 1862.)"

* * * *

The foregoing narrative has been copied from the note books mentioned above. I have taken fewer liberties with the text than Ellwood exercised in editing Fox's Journal. Honey Creek Meeting—the first of several to bear this name—was the twenty-fifth monthly meeting in order of time of all that have been established in the territory "north of the Ohio and west of the 'Hockbocken' Rivers." It was authorized by Lick Creek Monthly Meeting Seventh month 15, 1820, and its first session was held Ninth month 9, 1820. It was one of the constituent meetings of Blue River Quarterly Meeting, which was set off from West Branch Q. M. and granted by Ohio Yearly Meeting in 1818, and opened at Blue River, near Salem, Washington Co., Indiana, First month 16, 1819. Honey Creek Meeting's line of descent from the parent meeting was, Lick Creek, White-Water, West Branch, Miami.

Query: What has been the subsequent history of Honey Creek Monthly Meeting? Dr. Stephen B. Weeks in his "Southern Quakers and Slavery," writing in 1895, in a foot note, p. 273, makes this comment; Honey Creek Monthly Meeting has either been laid down or its name changed.

It is not now listed with the meetings of western Indiana. In the minutes of Indiana Yearly Meeting for 1843 is contained what purports to be a complete list of monthly meetings and their correspondents, and no mention is made of Honey Creek. Did the malaria stampede all its members, as it did one family? Have its records been preserved? And if so, where are they? Can some oldest inhabitant in the neighboring Quarterly Meetings tell?

W. RUFUS KERSEY.

Oregonia, Ohio.

GIVES FURTHER EXPLANATION

Editor THE AMERICAN FRIEND:

I am indebted to you for calling the attention of your readers to the over-gloomy possibility mentioned in my article, "At the Parting of the Ways." When the issue (March 27) of THE AMERICAN FRIEND containing this article came, I read it through (and at that time had not read your editorial, "Introducing Our Leading Contributors") and said to myself, "That is too gloomy a conclusion to reach." But I have been thinking the whole matter over and have come to the conclusion that, after all, the possibility there set forth of what might easily happen, should the Naval Conference fail, is about the way I still feel about it. You will note that my statement was "*if* the Conference should fail." Orienting myself back into the frame of mind in which I was when I wrote these words I find that I had in mind a *real genuine failure.* Failure, in the sense of my use of it, meant the non-achievement of any of the objectives of the Conference. It did not mean falling below the ideal results hoped for; but a failure to achieve any of them.

To have failed in this sense would have sent the delegations home with their mutual suspicion and fears accentuated and multiplied and these suspicions and fears would have spread abroad to multitudes of the peoples and would have given credence to the propaganda of the militaristic, ultra-nationalistic press, which is extremely active in each of the five countries.

Fortunately, at no time has such a failure been likely. On the other hand, one can now say with equal assurance that at no time was the ideal outcome of the Conference, which some of us had the temerity to hope for, likely, or possible. We should have known better, but we did not. The death knell of the ideal was sounded when both Great Britain and the United States decided that great underlying policies such as "the freedom of the seas" should have no place at the Conference; when Ramsay McDonald for Great Britain and Herbert Hoover for the United States, stated with unwarranted assurance what was to be the policy of their respective nations relative to participation in the affairs of "the family of nations," instead of facing squarely the great issues which form the background of these policies of relative isolation or participation; instead of raising the question of America's attitude in case of war brought on by a nation violating the Covenant of the League. The untouchable fundamental questions have stalked like spectres into every gathering of delegates and stood with a restraining hand upon the shoulders of every man who has spoken or written throughout the entire time the Conference has been in session. They will continue to do so. No substantial progress in world disarmament can be made until these problems are faced unflinchingly and settled forever.

But the Naval Conference is not failing, nor will it fail. Even though a five power agreement be not concluded now, it will, I am sure, be reached eventually. A three power pact with much of the desirable in it seems assured.

Whatever the material reduction contemplated in the three-power pact, however, this does not constitute the most important achievements of the Conference which are its spiritual achievements. The very fact that procedure from now on is to be by mutual agreement is a matter of inestimable value. Further, the fact that absolute publicity is to be observed in all naval building is another achievement of far-reaching importance. The real point of these spiritual features is that they contribute to the feeling of security by vitiating suspicions and fears and reinforcing mutual confidence.

I am greatly pleased to be able to write as above and trust it will counteract any unwarranted gloom that my former article may have created. I do not want at any time to write a "jeremiad"; would much prefer to write a "habakkukiad." If any of my friends do not immediately know the significance of this latter "iad" and have their curiosity aroused, they may, I believe, satisfy it by reading Jeremiah for a while and then reading Habakkuk for a few chapters.

DAVID M. EDWARDS.

2 Bedford Place
London W. C. 1 England.

GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effectiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particulars write to George Taylor, 211 E. Hadley St., Whittier, California.

WITH YEARLY MEETING FRIENDS IN CHINA

Friends Joint Deputation Members Attend Annual Meeting in Szechwan

"My mind runs back over the journey of some 1500 miles up the big Yang-tze and return," writes Gilbert Bowles, concerning the travels of the deputation of English and American Friends to visit Chinese Friends in West China. For ten days between these two long river trips, they traveled through the beautiful, fertile country of Szechwan (Province of Four Rivers), visiting the main Friends Centers in Suinin (Sway-Ning), Chengtu (perhaps the second largest student center in China), and Tung-Chwan, where they joined with Friends in their Yearly Meeting. From Tung-Chwan, they had a seven days' journey down the Suinin River to Chung-King, where the 1500 mile trip down the Yang-tze to Shanghai began. Such are the travels required of the visitor to China Yearly Meeting.

Gilbert Bowles outlines the Friends centers and work in the town of Tungchwan: 1. The long, Chinese style Meetinghouse, with tinted paper windows. On its grounds are the lower and higher schools for boys, with rooms for boarding pupils upstairs, over the classrooms, also a missionary residence in the rear. 2. The low and higher Primary Girls' School, with a boarding department, and in the grounds another missionary residence. 3. The men's and women's hospital. 4. Another missionary residence, for worker in the small towns round about, where there are small groups of Friends.

Szechwan Yearly Meeting was held from January 24th to the 29th. Its program included a half-hour meeting for worship opening the work of each day; four short daily business sessions, beginning at 9:25, and ending at 8:00 p. m.; the longer opening meeting for worship and the Sunday morning meeting. Members of the deputation had full opportunity to give messages, Gilbert Bowles himself speaking on the ways of cooperation between Chinese and Japanese Friends.

The Yearly Meeting has five monthly meetings, and there was one monthly meeting request. The reports of the meetings included reports of the nine lower and four higher primary schools under their care. Friends also have a Junior Middle School in Chung King, and share in the Union Christian Senior Middle School and the Union Christian University in Chengtu.

The Yearly Meeting discussed the preparation of a Yearly Meeting Discipline, and also the establishment of a periodical for the Yearly Meeting, the latter item being left to a committee. A committee was named to cooperate with a corresponding committee of the Japanese Friends to work for the promotion of understanding between the two countries.

The matter which probably occupied the most time was the necessity of curtailing the work, because of the probable reduction of funds from the London Friends Service Council. This brought a deep sadness to several sessions of the Meeting. "Together the Chinese Friends and the missionaries, with bowed heads and burdened hearts, endeavored to discern the pathway as it seems to lead them forward on the pathway between decreasing resources and increasing needs and opportunities."

There was an average attendance of from forty to sixty at the Yearly Meeting. The distance traveled in getting there as represented by days of travel in sedan chair, or by walking from the various Monthly Meetings, was two, three, five, and seven days.

Every Yearly Meeting of Friends has its own difficulties to face; but it seems that there is a group facing especially great strain and stress. Separated by such distances as these, they are faced with reduction of the support from England. "Bravely they endeavored to discover how further retrenchments can be made with least injury to the work. They have already closed down a number of Christian primary schools. Because workers have been unable to give the needed assistance, a number of the smaller country meetings have gone down, and the meeting in the important town, Tung Liang, is holding on against great odds. But there is the faith that guidance will be given for meeting the problems of further adjustment to the difficult situations which they will be facing for the next few years."

"AS TWILIGHT NEARS"

Fortunate is the church and the community that has within its bounds a large element of those whose length of life is approaching that of the Abrahamic period when "a hoary head is a crown of glory." Lengthening days give a mellowness and ripeness to human character such as the warm days of summer and the maturing influences of autumn bring to the ripening harvest fields, preparing all for the ingathering "when the rugged husks reveal the golden corn." Invaluable to the life of the world are the influences of those whose spiritual vision is intensified as they look out upon life through the passionless atmosphere of advancing years.

The First Friends Church of Whittier, California, is especially favored in the number and character of its membership who are being admitted into the ancient order of patriarchs when their names are being changed from Jacob to Israel—princes and princesses of God. There is quite a large number who belong to the class: "His days shall be three score and ten." A smaller number assemble from Sabbath to Sabbath who "by reason of strength, be four-score." A half dozen or more have gone beyond this Mosaic age-limit and have entered upon the roadway leading upward from ninety, with one almost ready to pluck the flower "when the century-molded bud shall burst in bloom."

The latest initiate into this group of nonagenarians is Rebecca Hadley Thomas, whose ninetieth birthday was celebrated March 18, 1930, at her home in Whittier, California. During the day and evening some two hundred friends and relatives called to extend congratulations. It was indeed difficult to credit the legend on the beautiful birthday cake "1840—1930," so youthful in appearance and in spirit was the hostess of the occasion, stylishly clad in a lovely lace gown of "Quaker grey," receiving her guests with an ease and freshness and versatility that was the envy of the younger generation.

The daughter, Miss Isabel Moore assisted by her brother, Marcellus Moore and his son, Morris, devoted themselves to the comfort of their mother and the entertainment of her guests in a most gracious and hospitable manner. A feature of the evening was the call of her friend, Miriam Wilson Johnson. The two were school-girls together nearly fourscore years ago in New Garden Boarding School, in North Carolina.

A profusion of flowers and many choice gifts bore testimony to the esteem in which Mrs. Thomas is held, while telegrams and greetings carried messages of love from each child and grandchild.

Most fittingly has she expressed her attitude toward life in the following lines composed for the occasion:

"Counting milestones one by one
Brings many a glad surprise;
If life be sweeter farther on,
I'll meet with eager trusting eyes
The coming years.

"I hail remaining miles
Which on my path may be,
Without sadness, but with smiles
Though the way be hid from me
As twilight nears."

The Missouri Council for Religious Education plans a state-wide "Go to Sunday-school" campaign attempting to reach 500,000 children in Missouri. The campaign will start at once and continue through the summer to November.

The Christian Life

A Page Devoted to the Quest of Reality and Power in Daily Experience

Conducted by Ralph H. Boring

THE BOOK EVERYBODY KNOWS

Brief Comments on Some of the Most Familiar Biblical Passages

I.

THE CREATION OF MAN

Everybody knows the creation story. Unfortunately, it has been fought over by opposing armies, theological and scientific, until much of it has been laid waste and the blight of the poison gas of controversy is upon it. Yet the Genesis stories must remain as the classic expression of many of the supreme convictions of the race. Here is embodied the faith that back of all the universe is a personal Creator; that man is the highest product of God's creation and the object of his tenderest love and care; that the Creator is a God of infinite love, providing for man all that is necessary for his happiness and true development; that man and woman are akin yet different and suited to minister to each other's deepest needs; that temptation is not an accident, but necessary to man's moral development. Each item in this superb creed is freely denied in our day as in other days, but one can hardly deny that for simplicity, nobility, and daring comprehensiveness it can scarcely be matched in the whole literature of faith.

We have space to comment briefly upon two implications of the creation story: the supremacy and the unity of mankind under God.

The Jewish writers were more apt to argue that the world was made for Israel than that it was made for mankind. The universal note is not lacking, however, even in the writings of late Judaism. The Syriac Apocalypse of Baruch, for example, expresses it thus: "Long ago when the world with its inhabitants was not yet in being, thou didst conceive the thought, and command with a word, and at once the works of creation stood before thee. And thou saidst that thou wouldst make for thy world, man an administrator of thy works, that it might be known that he was not made for the sake of the world, but the world for his sake."

This seems to many sophisticated persons today to be a naive example of wishful thinking wholly unwarranted by the facts as we know them. A scientific method which is providing man with the tools for mastering the world is yet quite pessimistic about man's place in the universe. Man may be able to see with his mind a ninth planet "lagging bashfully behind his brother planets" inconceivable distances beyond Neptune. With his mind, for no physical eye has seen or may ever see that planet! Yet, astronomically speaking man is so insignificant that no figure of speech is adequate to picture his puny littleness.

Astronomically speaking, replies the psychologist, man is the astronomer. He aspires to measure, to evaluate, to master his world. "Thou hast made him but little lower than God, and crownest him with glory and honor." And the Christian adds, we do not see man so dominant, but we see Jesus crowned with glory and honor. (Hebrews 2:9.) And he remembers also the tremendous expression of Paul about the earnest expectation of the creation waiting for the revealing of the sons of God. (Romans 8:19.)

No doubt one's answer to this question will be according to the measure of his faith, though even in our present ignorance that faith need not be credulity. But let us not forget that faith in man's real significance in the universe is not to be thought of as an egoistic gesture of defense. We are to remember that the creation story is concerned not with man in his separate littleness but with mankind, a mighty unity deriving directly from God as Source and Fountain Head.

The Hebrew prophet from whose pen the Creation Epic proceeds was simple and concrete but hardly as naive as many a modern would have us believe. To him the creation of a single man implies the unity of mankind. This is written plainly in the whole Bible. The rabbis in the early centuries of the Christian era were constantly speculating as to why God made but a single man by direct creative act. They argued that it was to keep one man from saying, My forefather was greater than yours, to exclude pride of ancestry, to prevent families from quarreling, and men from assaulting and robbing one another, by the reflection that they are all of one stock. (cf. G. F. Moore, Judaism Volume I, p. 445 ff.)

Possibly the intellectual difficulty, certainly the moral harmfulness of faith in the permanent significance of man disappears if man be regarded not in terms of caste or creed or color but in terms of his essential unity under God. This is the deep lying conviction so simply yet so powerfully expressed in the creation story. In the words of Paul again, we have one of the noblest comments on this story. "He made of one (ancestor) every nation of men to dwell on all the face of the earth . . . . that they should seek God, if haply they might feel after him and find him." (Acts 17:26, 27.) The most effective apologetic for the significance of human life may well be the endeavor to express that conviction of unity, not in terms of philosophic speculation but in terms of cooperative living across every wall of separation.

ALEXANDER C. PURDY.

Hartford, Conn.

THE SWEETEST FLOWER OF ALL

Some flowers bloom in Spring-time,
And others bloom in the fall.
But the flower that blooms the whole year through
Is the sweetest one of all.

It opens in Life's bright sunshine,
When no shadow clouds the sky.
It sweetens the heat of summer days
When storms go drifting by.

It brighter grows with the Autumn-time,
When leaves are brown and sear,
And its fragrance sweet fills every day
When Winter's frost is near.

Its name? Why, it is Friendship true,
Its Color? 'Tis blue and gold,
And if it blooms beside our path
Years cannot make us old!

ELIZABETH LLOYD GILBERT.

Damascus, Ohio.
April 14, 1930.

HIGHWAYS TO INTERNATIONAL GOOD WILL

By Walter W. Van Kirk

Education, business, diplomacy, science, and religion are building highways to international good will. The author leads his readers over these highways, believing that we are standing on the threshold of a new era when nations will walk in the ways of Peace.

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QUAKERDOM · AT · LARGE

Two Friends, Harlow Lindley and Homer C. Hockett, both of Columbus, Ohio, appear on the program of the twenty-third annual meeting of the Mississippi Valley Historical Association being held the latter part of this week at Chattanooga, Tennessee.

* * * *

Elvira Woodard of Fountain City, Indiana, widow of Luke Woodard, died April 14th at the ripe age of ninety-four years. Having accompanied her husband in gospel service that took them to many American Yearly Meetings and to Friends of the British Isles, she was widely known and will be remembered by many friends of other days.

* * * *

Frederick B. Sainty, who has been spending some time in Southern California, has taken his way northward, through Oregon, stopping at Corvallis, where there is a small group of Friends connected with the Oregon Agricultural College and at Newberg. Thence he goes to British Columbia and across the continent to Novia Scotia. He apparently does not expect to return to England until sometime in the Summer or early Autumn.

* * * *

The Sabbath quiet on the Earlham College campus was rudely disturbed on the afternoon of April 13 by the alarm of fire. Before the Richmond Fire Department could arrive on the scene the grandstand on the athletic field had burned. For a time the flames seriously threatened the roof of the Trueblood Indoor Field, but were checked before very serious damage to it was done. It is thought the fire was started by small boys from town who had been caught smoking in the grandstand.

* * * *

Elizabeth Coleman, wife of H. E. Coleman, is to be the speaker at the first luncheon of the Friends of Tokyo Women's College, to be held at the Chicago Women's Club on May Day, with Miss Kimiko Ashino, the leader of the Japanese "Envoys of Gratitude" as guest of honor. This is the first meeting to be held in Chicago by the Friends of Tokyo College to start the campaign for ninety thousand dollars for the erection of another dormitory. Elizabeth Coleman is to be the speaker at the Winona Summer conference of Missions on Saturday evening, June the 19th on the subject, "If I Could Afford a Missionary."

* * * *

For a number of years, President Levi T. Pennington of Pacific College has desired to make a religious visit to the eastern part of the United States, and perhaps to England. The College Board has felt real sympathy with this desire, and at a recent meeting released him for that service, excusing him from active duties on the campus from Commencement time of this year until the opening of the second semester next year. Plans for this eastern trip have not been worked out in any detail, but it is likely that he will be in the limits of Iowa, Western, Indiana, Baltimore, New York, New England and Philadelphia Yearly Meetings. Rebecca Pennington and their daughter Bertha May are expected to accompany President Pennington on this visit.

* * * *

Some months ago the Editor of THE AMERICAN FRIEND received an invitation to become a member of the Sherwood Eddy Party in Europe this summer. On learning of the invitation, a few loyal friends of the paper generously collaborated and opened the way for us to accept. As our readers know, for some years Sherwood Eddy has been conducting a group to Europe each summer for the study of political, economic and social conditions. At the different capitals, leading statesmen and authorities in various fields are brought before the group for discussion of present-day conditions. This year's itinerary includes London, Paris, Geneva, Oberammergau, Berlin, Warsaw, Prague, Vienna and two weeks in Russia. As usual, the Party is made up chiefly of educators, ministers, editors and social workers. Two other Friends are listed as members of the 1930 Party—Laetitia Moon Conard and Brucia Dedinsky, both of Grinnell College, Grinnell, Iowa. The group sails from New York June 25 on the S. S. *Republic*. Following the conclusion of the Eddy itinerary, the Editor and Dr. Lester M. Jones of DePauw University, author of the book, "Quakers in Action," are planning to make a brief tour of Italy together.

NEWS OF OUR MEETINGS

At Pasadena Monthly Meeting, April 2, unanimous action was taken to retain Edwin McGrew as pastor for five years. The business session followed a dinner attended by 120 members of the congregation. Pasadena Friends had the opportunity of hearing Henry T. Hodgkin several times while he was in southern California. A number attended the conference held in Whittier by the American Friends Service Committee. On April 8, Dr. Hodgkin spoke to the members and guests of Pasadena Friends Brotherhood on "Religion and Life." One address was given in each of the other Friends meetings of the city and one before the Federated Church Brotherhoods of Pasadena. Interest was kindled in the proposed program of study in the new school, "Pendle Hill."

* * * *

The following have been chosen officers for Lindsay, California, Monthly Meeting for the coming year: clerk, Eli Newlin, assistant clerk, Lucy W. Cox, treasurer, Neva Newlin White, and reporter, Mary M. Brown. . . Lindsay meeting has enjoyed a very good year just past and with renewed interest enters another year's work. More spiritual life is manifest, especially among the young people. John R. Wright who has served as pastor the past two years has accepted a unanimous call to remain another year; he has also been chosen by the County Christian Endeavor Union to act as their pastor counsellor for the second year. . . Easter will be observed with special program and at the close of the morning service some seven new members will be welcomed into the church. Our church is cooperating with seven other churches of the town in a three hour service on Good Friday, also in the rendering of a Cantata in the evening of Easter Sunday. . . The Women's Missionary Union held their last meeting at the home of Mrs. John Merris. Following the regular business two birthday cakes were presented, one for Alice Meredith and the other one for Mary M. Brown, who were passing the 80th milestone of life.

* * * *

President Walter F. Dexter of Whittier College spoke at the morning meeting at Denair, California, on April 5, bringing the message that in the lives of those whose relationship to Christ is properly adjusted, fear, prudence and security will be replaced by confidence, an adventurous spirit and service. A number of Friends from a distance came to hear him and to renew old acquaintances.

* * * *

Honey Creek Quarterly Meeting was held at New Providence, Iowa, April 4, 5 and 6. Mary Ida Winder was the speaker throughout the sessions and brought five messages, four of which were upon different phases of the Peace question. These were instructive and much appreciated. On Sunday afternoon she gave an inspirational address to young people on "Removing Mountains." Moses Mendenhall was present

until after the Sabbath morning service. The World Court, the London Conference and many other aspects of World Peace were made clearer and more interesting. The Business session was shorter than usual and altogether this seemed to be a different type of Quarterly Meeting. Perhaps there should be more variation in these periodic gatherings.

FROM ANDERSON, INDIANA

Lillian E. Hayes, Secretary and Field worker of the Indiana Yearly Meeting Committee of Religious Education, will visit the Anderson Meeting, Sunday, April 27th. Plans are being made for her to speak before various groups Sunday, and then to meet with the teachers and officers of the Sunday School on Monday. The Madison County Sunday School Convention will be held in Anderson on Tuesday, April 29th, and the program committee extended the invitation to Miss Hayes to appear before the Primary workers and handle the round table discussion for this group.

The local Sunday school is now enjoying the largest average attendance in several years. During the first quarter of 1930 the average attendance was 137. During the month of March, the average was 145. With 181 present, Sunday, April 13th, the April average was brought to 175. Twenty-eight personal workers are going forth this present week with the idea of bringing the Easter attendance to the 250 mark. Great interest is being shown in the elementary groups.

Several months ago, the Intermediate Boys of the School under the leadership of Thomas M. Cox, organized a Monday night prayer meeting group. Beginning with about six, this group has grown until there were eighteen present at their last meeting. They meet in the homes of the boys. Much good is being accomplished through this work.

Jos. W. Youngs, the pastor, took an active part in the city's observance of Passion Week. In addition to serving on various committees, he acted as Chairman of the Good Friday meeting which was held in one of the down town churches.

Several of the local young people attended the Palm Sunday sunrise services held by the Anderson young people at Shadyside Park. There were 450 in attendance.

Now It Can be Told

Consolidated Report of United Benevolences for Fiscal Year Ending March 31, 1930

Yearly Meetings	1928-1929	1929-1930
Baltimore	$ 6,000.00	$ 6,031.90
California	1,911.50	1,085.00
Canada	698.60	590.00
Indiana	26,235.58	25,983.12
Iowa	15,539.65	14,728.21
Kansas	7,537.15	8,453.23
Nebraska	1,927.79	2,215.10
New England	9,917.43	10,080.35
New York	3,594.48	5,427.34
North Carolina	10,049.27	8,956.63
Western	16,015.13	16,953.80
Wilmington	6,001.00	5,106.65
Oregon	3,445.84	1,069.16
Other Sources	4,449.73	5,979.23
Christmas Offering		445.22
		$113,104.94
Deficit Funds		1,175.70
Total Receipts	$113,323.15	$114,280.64

Boards and Agencies	
American Friends Board of Missions	$ 95,719.57
Peace Association of Friends in America	3,260.31
Board of Young Friends Activities	2,966.26
Board on Prohibition and Public Morals	326.23
Board of Education	196.04
Board on Religious Education	1,345.47
Fund for Aged and Infirm Ministers and Missionaries	3,699.09
Emergency Fund:	
General	2,467.38
Deficit: Mission Board $3,219.54	
Promotion 1,080.75	4,300.29
	$114,280.64
United Budget for the year 1929-1930	$151,305.00
Receipts for the year	114,280.64
Shortage for the year	$ 37,024.36

ANNIVERSARY OBSERVED BY TRENTON FRIENDS

The city of Trenton, New Jersey, somewhat recently celebrated its 250th anniversary with an observance of what was called "Founder's Week." At the same time the Friends of Trenton celebrated the 250th anniversary of the establishment of the first religious organization of the city, which was a Friends Meeting.

A group of Friends purchased West Jersey in 1674. In 1676 five men were given a "grant" to build a town. In 1678 the ship *Shield* brought a delegation of Friends from England, who settled at and near the "Falls of the Delaware," which later became the City of Trenton. The Friendly pioneers immediately held a meeting for worship, and thus with thankful hearts laid the foundation of the Friends Meeting of Trenton and vicinity.

The Hanover Street Friends held open house during Founder's Week. An historical exhibit was arranged, which was viewed by one thousand visitors. Two historical meetings were arranged during the week with appropriate programs.

E. B. S.

MAKE RESERVATIONS EARLY

Ruth W. Kelsay and Caroline Philips are completing their European Party sailing June 20th. An ideal opportunity ofr Friends to travel in a Friendly group under experienced conductors. Early reservations should be made. $785—67 days.—Address inquiries to Friends School, Wilmington, Delaware.

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NEW ENGLAND FRIENDS CONFERENCE

The fourth annual conference for New England Friends, under the auspices of the American Friends Service Committee, New England Branch, will be held on Saturday and Sunday, May 3rd and 4th, at Phillips Brooks House, Harvard University, Cambridge, Massachusetts. The general subject for the conference will be "The Individual, Society and the Law."

On Saturday morning, Wilbur K. Thomas will speak on "The Quaker Background for Service" and Harold E. B. Speight on "Education and Character." In the afternoon, factors in the environment, other than education, as affecting the development of the criminal, will be discussed. The speakers are to be announced later.

Saturday evening, Dr. A. Warren Stearns, Commissioner of Correction for the Commonwealth of Massachusetts, will deliver an address on "The Sociological Aspects of Crime."

On Sunday morning, after the meeting for worship, in Andover Hall, Francis Avenue, Cambridge, Mary A. Gove will present a sketch of the life and work of Elizabeth Fry. In the afternoon, Elizabeth Marsh will speak on "Friends and Military Training," and in the evening Augustus T. Murray will speak on "The Christian Attitude Toward the Law."

All who are interested will be welcome at all the meetings.

When I think of the agencies ceaselessly at work to make this bad world better, I am thankful that I live.—*Punshon.*

BIRTHS

SCHENDEL—To Theodore and Grace Haworth Schendel, Turlock, California, February 12, 1930, a daughter, Carol Jane.

DEATHS

BINFORD—At Fort Lauderdale, Florida, April 5, 1930, Orlando Binford, only son of the late Benjamin Hill and Lydia Ann Binford, in his sixty-fourth year.

EDDY—At her home in Pasadena, California, March 24, 1930, Martha O. Eddy, daughter of David and Susan Osborn, aged 73 years. In 1889 she was married in Morrow County, Ohio, to Allen W. Eddy, and spent a number of years in the South before locating in Pasadena more than a score of years ago. After the death of her husband she lived with the two daughters, Laura Eddy, and Anna Marble, who survive with a son, A. W. Eddy, and three grandchildren. Her life was the embodiment of the simplicity and strength of genuine Christian character. The funeral service was conducted by Edwin McGrew, her pastor.

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SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk. The date given is that of the meeting on Ministry and Oversight.

New York: Poughkeepsie, New York; May 28; L. Hollingsworth Wood, 501 Fifth Avenue, New York City.

Nebraska: Central City, Nebraska; June 3; M. Herbert Watson, Central City, Nebraska.

Oregon: Newberg, Oregon; June 10; Edward Mott, 1169 Kirby Street, Portland, Oregon.

California: Whittier, California; June 18; Allen U. Tomlinson, 142 South Friends, Whittier, California.

New England: Vassalboro, Maine; June 24; Lindley M. Binford, 169 Concord Street, Portland, Maine.

North Carolina: Guilford College, N. C.; August 5; Samuel L. Haworth, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 11; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 18; Albert L. Copeland, Paoli, Indiana.

Ohio: Damascus, Ohio; August 26; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; September 1; Edgar H. Stranahan, Penn College, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 22; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 14; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 12; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to J. G. Mendenhall, 1202 Euclid Ave., West.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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